اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًا

Quran English Translation and Tafseer
Sayyid Abul Ala Mawdudi

Surah – 69 Al Haqqah (The Inevitable)

سُوْرَةُ الْحَآقَّةِ مَكِّيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(In the name of Allah, the Merciful, the Compassionate)

اَلْحَآقَّةُ ﴿١﴾

(69:1) The indubitable event! (1)

(1) The word al-Haqqah as used in the text means an event which has inevitably to take place and the occurrence of which in the future is so certain as to admit of no doubt or suspicion. To use this word for Resurrection and to begin the discourse with it by itself shows that the people were denying its occurrence. They are being told: That which you are denying is inevitable: your denial will not prevent its occurrence.

مَا الْحَآقَّةُ ﴿٢﴾

(69:2) And what is that indubitable event?

وَمَآ اَدْرٰىكَ مَا الْحَآقَّةُ ﴿٣﴾

(69:3) And what do you know what that indubitable event is? (2)

(2) These two questions, one after the other, have been put to arouse the listeners, to make them understand the importance of the theme and listen to what follows with full attention.

كَذَّبَتْ ثَمُوْدُ وَعَادٌۢ بِالْقَارِعَةِ ﴿٤﴾

(69:4) The Thamud (3) and the Ad denied the (possibility of a) sudden calamity, (4) calling it false.

(3) As the disbelievers of Makkah denied Resurrection and took the news of its coming lightly, they have been warned at the

outset, as if to say: Resurrection is inevitable: whether you believe in it or not, it will in any case take place. Then, they are told: It is not a simple and ordinary thing that a person accepts the news of the coming of an event or not, but it has a deep relationship with the morals of the nations and with their future. The history of the nations, which lived before you, testifies that the nation which refused to believe in the Hereafter and thought this worldly life only to be the real life and denied that man would have ultimately to render an account of his deeds before God, corrupted itself morally until the punishment of God overtook it and eliminated it from the world.

(4) The word al-qariah is derived from qar, which means to hammer, to beat, to knock and to strike one thing upon the other. This other word for Resurrection has been used to give an idea of its terror and dread.

فَاَمَّا ثَمُوۡدُ فَاُهۡلِكُوۡا بِالطَّاغِيَةِ ۵

(69:5) Then the Thamud were destroyed by an awesome upheaval; (5)

(5) In Surah (Al-Araf, Ayat 78), it has been called ar-rajfah (a terrible earthquake); in (Surah Hud, Ayat 67) as-sayhah (a violent blast); in (Surah Ha Mim As-Sajdah, Ayat 17), it has been said: They were overtaken by saiqa-tul-adhab (a humiliating scourge); and here the same punishment has been described as at-taghiyah (a violent catastrophe). These words describe different aspects of the same calamity.

وَ اَمَّا عَادٌ فَاُهۡلِكُوۡا بِرِيۡحٍ صَرۡصَرٍ عَاتِيَةٍ ۶

(69:6) and the Ad were destroyed by a furiously raging wind-storm

سَخَّرَهَا عَلَيۡهِمۡ سَبۡعَ لَيَالٍ وَّ ثَمٰنِيَةَ اَيَّامٍ ۙ حُسُوۡمًا فَتَرَى الۡقَوۡمَ فِيۡهَا صَرۡعٰى ۙ كَاَنَّهُمۡ اَعۡجَازُ نَخۡلٍ خَاوِيَةٍ ۷

(69:7) which He let loose upon them for seven nights and eight days in succession; so that (if you had been there) you might have seen people lying prostrate, as though they were uprooted trunks of hollowed palm trees.

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَّثَمٰنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعٰى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾

(69:8) Do you now see any trace of them?

فَهَلْ تَرٰى لَهُمْ مِّنْ بَاقِيَةٍ ﴿٨﴾

(69:9) Pharaoh and those before him and the people of the overturned habitations [6] all engaged in the same great sin.

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكٰتُ بِالْخَاطِئَةِ ﴿٩﴾

(6) The reference is to the towns and settlements of the people of the Prophet Lot (peace upon be him), about which it has been said in (Surah Hud, Ayat 82) and (Surah Al-Hijr, Ayat 74), We turned them upside down.

(69:10) They did not follow the Messenger of their Lord, and so He seized them with a severe grip.

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ﴿١٠﴾

(69:11) Verily when the water rose to great heights, [7] We bore you upon a floating vessel (i.e. the Ark) [8]

إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنٰكُمْ فِي الْجَارِيَةِ ﴿١١﴾

(7) The illusion is to the deluge of the Prophet Noah (peace be upon him), in which a whole nation was drowned because of this very crime, and only those people were saved, who had listened to and obeyed the Messenger of Allah.

(8) We boarded you: Because the whole human race that exists today has descended from the people who were boarded in the Ark thousands of years ago and thus saved from the deluge. It means: You exist in the world today because in that deluge Allah

had caused only the infidels to be drowned and had saved the believers.

لِنَجۡعَلَهَا لَكُمۡ تَذۡكِرَةً وَّتَعِيَهَآ اُذُنٌ وَّاعِيَةٌ ﴿۱۲﴾

(69:12) so that We might make it an instructive event for you, and retentive ears might preserve its memory. (9)

(9) The conscious ears: the ears which may hear it consciously and take it in. Although the word ear has been used, it implies the hearers who may hear the event and always remember it, take heed from it, and may never forget what dreadful fate the deniers of the Hereafter and the disbelievers of the Messenger of God would ultimately suffer.

فَاِذَا نُفِخَ فِى الصُّوۡرِ نَفۡخَةٌ وَّاحِدَةٌ ﴿۱۳﴾

(69:13) So (10) when the Trumpet is blown with a single blast

(10) While reading the following verses one should keep in mind that at some places in the Quran the three stages of Resurrection which will occur one after the other at different times have been mentioned separately, and at others all the three have been combined and mentioned as a single event. For example, in (Surah An-Naml, Ayat 87) the first blowing of the Trumpet has been mentioned, when everyone will be suddenly struck with terror. At that time they will witness the general confusion and the upsetting of the order of the universe, as described in (Surah Al-Hajj, Ayats 1-2); (Surah Yaseen, Ayats 49-50) and (Surah At- Takwir, Ayats 1-6). In (Surah Az-Zumar, Ayats 67-70), mention has been made of the second and third blowing of the Trumpet. On the second blowing of it everyone will fall down dead, and when it is blown for the third time, all dead men will rise back to life and present themselves before Allah. In (Surah TaHa, Ayats 102-112); (Surah Al-Anbiya, Ayats 101-103); (Surah Yaseen, Ayats 51-53) and (Surah Qaf, Ayats 20-22), only the third sounding of the Trumpet has been mentioned. (For explanation, see (E.N. 78 of Surah Ta Ha); (E.N. 1 of Surah Al-Hajj); (E.Ns 46, 47 of Surah Yaseen). But here and at many other places in the Quran all the events of Resurrection, from the blowing of the first Trumpet till the people's entry into Heaven and Hell have been described as a single event.

وَّحُمِلَتِ الۡاَرۡضُ وَالۡجِبَالُ فَدُكَّتَا دَكَّةً وَّاحِدَةً ﴿۱۴﴾

(69:14) and the earth and the mountains are carried aloft and are crushed to bits at one stroke,

فَيَوۡمَئِذٍ وَّقَعَتِ الۡوَاقِعَةُ ۙ ﴿۱۵﴾

(69:15) on that Day shall that indubitable event come to pass;

وَ انۡشَقَّتِ السَّمَآءُ فَهِىَ يَوۡمَئِذٍ وَّاهِيَةٌ ۙ ﴿۱۶﴾

(69:16) when the sky will be rent asunder, the grip holding it together having loosened on that Day,

وَّ الۡمَلَكُ عَلٰۤى اَرۡجَآئِهَا ؕ وَيَحۡمِلُ عَرۡشَ رَبِّكَ فَوۡقَهُمۡ يَوۡمَئِذٍ ثَمٰنِيَةٌ ؕ ﴿۱۷﴾

(69:17) and the angels will stand on the sides, with eight of them bearing aloft the Throne [11] of your Lord on that Day.

(11) This is an ambiguous verse the meaning of which is difficult to determine. We can neither know what the Throne is nor can understand what will be the nature of the eight angels upholding it on the Day of Resurrection. It is, however inconceivable that Allah Almighty would be sitting on the Throne and the eight angels would be upholding it along with Him. The verse also does not say that Allah at that time would be sitting on the Throne. Besides, the conception of God that the Quran gives also prevents one from imagining that the Being Who is free from physical existence as to body, direction and place, should be residing somewhere and His creatures should sustain Him. Therefore, pursuing any research to determine its meaning would be tantamount to disbelief. However, one should understand that in order to give an idea of Allah Almighty's rule and sovereignty, and of the matters associated with it, the same scene has been depicted by the Quran as of worldly kingship and the same terms have been used for it as are common for kingship and its accompaniments in order to enable us to understand matters pertaining to sovereignty of the universe to some extent only by means of this very scene and terms. All this is meant to bring the

real Truth within human understanding; it is not, therefore, right to take it literally.

يَوۡمَئِذٖ تُعۡرَضُونَ لَا تَخۡفَىٰ مِنكُمۡ خَافِيَةٞ ١٨

(69:18) That will be the Day when you shall be brought forth (before Allah) and no secret of yours shall remain hidden.

فَأَمَّا مَنۡ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقۡرَءُواْ كِتَٰبِيَهۡ ١٩

(69:19) On that Day, he whose Record is given to him in his right hand (12) will say: “Lo! Read my Record! (13)

(12) The record’s being given in the right hand will by itself show that the concerned person’s account is clear and settled and he is appearing in the divine court as a righteous man and not as a culprit. It is probable that at the time the records are distributed the righteous man himself will extend his right hand forward to receive his record. For on account of the good treatment that he would have received right from the moment of death till his appearance in the Plain of Assembly at Resurrection would have given him the satisfaction that he was there to be blessed and not to be punished. At many a place in the Quran it has been explicitly stated that right at death itself it becomes clear to every man whether he is entering the next world in a blessed or wretched state. Then from the moment of death till Resurrection the righteous man is treated like a guest and the evil man as a culprit under custody. After this, from the time the second life starts on the Day of Resurrection, the condition and state of the righteous is entirely different from the condition and state of the disbelievers, hypocrites and culprits. (For details, see (Surah Al-Anfaal, Ayat 50); (Surah An-Nahl, Ayats 28-32); (Surah Bani Israil, Ayat 97); (Surah TaHa, Ayats 102, 103, 124-126); (Surah Al-Anbiya, Ayats 1-3); (Surah Al-Furqan, Ayat 24); (Surah An-Naml, Ayat 89); (Surah Saba, Ayat 51); (Surah Yaseen, Ayats 26-27); (Surah Al-Momin, Ayats 45-46); (Surah Muhammad, Ayat 27); (Surah Qaf, Ayats 19-23)and the corresponding Notes.

(13) That is, he will be overjoyed as soon as he receives his record and will show it to his companions. In(Surah Al-Inshiqaq, Ayat 9), it has been said: He will return to his kinsfolk rejoicing.

اِنِّی ظَنَنۡتُ اَنِّی مُلٰقٍ حِسَابِیَهۡ ۚ﴿۲۰﴾

(69:20) Verily I was sure that I would be handed over my account.” (14)

(14) That is, he was fortunate because he had been conscious of the Hereafter in the world and had lived his life with the belief that he would have to appear before God one day and render his account to Him.

فَهُوَ فِیۡ عِیۡشَةٍ رَّاضِیَةٍ ﴿۲۱﴾

(69:21) Then he shall find himself in a life of bliss;

فِیۡ جَنَّةٍ عَالِیَةٍ ۙ﴿۲۲﴾

(69:22) in a lofty Garden

قُطُوۡفُهَا دَانِیَةٌ ﴿۲۳﴾

(69:23) the clusters of whose fruit will be hanging low to be within reach (of the inmates of Paradise).

كُلُوۡا وَاشۡرَبُوۡا هَنِیۡٓـًٔا بِمَاۤ اَسۡلَفۡتُمۡ فِی الۡاَیَّامِ الۡخَالِیَةِ ﴿۲۴﴾

(69:24) (They will be told): “Eat and drink with good cheer as a reward for the good deeds you did in the days that have passed by.”

وَ اَمَّا مَنۡ اُوۡتِیَ كِتٰبَهٗ بِشِمَالِهٖ ۙ فَیَقُوۡلُ یٰلَیۡتَنِیۡ لَمۡ اُوۡتَ كِتٰبِیَهۡ ﴿۲۵﴾

(69:25) As for him whose Record will be given to him in his left hand, (15) he will exclaim: “Would that I had never been given my Record, (16)

(15) In Surah Al-Inshiqaq it has been said: And the one whose record is given him behind his back. Probably it will be like this: As the culprit would already be knowing that he was a culprit, and would be aware of what his record contained, he would dejectedly extend his left hand forward to receive it, and then would immediately hide it behind his back so that no one else saw what he had received.

(16) That is, I should not have been given this record in the Plain of Assembly and thus publicly disgraced before all mankind, but should have been awarded secretly whatever punishment I deserved.

وَ لَمۡ اَدۡرِ مَا حِسَابِيَهۡ ۚ ٢٦

(69:26) and had not known my account. (17)

(17) That is, I should not have been told what I had done in the world. Another meaning of this verse can also be: I never knew what an account was: I never had imagined that one day I would also have to render my account and that all my deeds would be presented before me."

يٰلَيۡتَهَا كَانَتِ الۡقَاضِيَةَ ٢٧

(69:27) Oh! Would that the death that came to me in the world had made an end of me! (18)

(18) That is, I should have become extinct after death in the world and should have experienced no other life after death.

مَاۤ اَغۡنٰى عَنِّىۡ مَالِيَهۡ ٢٨

(69:28) My riches have not availed me,

هَلَكَ عَنِّىۡ سُلۡطٰنِيَهۡ ٢٩

(69:29) and my authority has vanished." (19)

(19) The word sultan of the text is used both for an argument and for power and authority. If it is taken in the sense of an argument, the meaning would be: The arguments that I used to give would not work here. Here, I have no argument which I can present in self-defense. And if it is taken in the sense of power, it would imply: The power of which I was so proud in the world is no more. I have no army here and there is none to obey me. I stand as a miserable helpless creature, who can do nothing to defend himself.

خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾

(69:30) (A command will be issued): “Seize him and shackle him,

ثُمَّ الْجَحِيمَ صَلُّوهُ ﴿٣١﴾

(69:31) then cast him in the Fire,

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٢﴾

(69:32) then fasten him with a chain, seventy cubits long.

اِنَّہٗ کَانَ لَا یُؤۡمِنُ بِاللّٰہِ الۡعَظِیۡمِ ﴿۳۳﴾

(69:33) He would not believe in Allah, the Most Great;

وَ لَا یَحُضُّ عَلٰی طَعَامِ الۡمِسۡکِیۡنِ ؕ ﴿۳۴﴾

(69:34) nor would he urge the feeding of the poor. (20)

(20) That is, not to speak of feeding a poor man himself, he did not even like to say to others that they should feed the hungry.

فَلَیۡسَ لَہُ الۡیَوۡمَ ہٰہُنَا حَمِیۡمٌ ۙ ﴿۳۵﴾

(69:35) Today he has been left here friendless;

وَّ لَا طَعَامٌ اِلَّا مِنۡ غِسۡلِیۡنٍ ۙ ﴿۳۶﴾

(69:36) and has no food except the filth from the washing of wounds,

لَّا یَاۡکُلُہٗۤ اِلَّا الۡخٰطِـُٔوۡنَ ﴿۳۷﴾

(69:37) which only the sinners will eat.”

فَلَآ أُقۡسِمُ بِمَا تُبۡصِرُونَ ٣٨

(69:38) But no; [21] I swear by what you see,

(21) That is, the truth is not as you think it to be.

وَمَا لَا تُبۡصِرُونَ ٣٩

(69:39) and by what you do not see,

إِنَّهُۥ لَقَوۡلُ رَسُولٖ كَرِيمٖ ٤٠

(69:40) that this is the speech of an honorable Messenger, [22]

(22) Here, “a noble Messenger” implies the Prophet Muhammad (peace be upon him) and in(Surah At- Takweer, Ayat 19). the angel Gabriel, the argument being that after describing the Quran as the word of an honorable Messenger, it has been said: It is not the word of a poet nor of a soothsayer, and obviously the disbelievers of Makkah branded the Prophet Muhammad (peace be upon him) and not Gabriel as a poet and soothsayer. On the contrary, in Surah At-Takweer, after describing the Quran as the word of “a noble messenger” it has been said: That Messenger has great power, and has high ranks with the Owner of the Throne: there he is obeyed and held as trustworthy. And Muhammad (peace be upon him) has seen him on the bright horizon. (Verses 20-23). Almost the same thing has been stated in (Surah An-Najm, Ayats 5-10) about Gabriel.

Here, the question arises; In what sense has the Quran been described as the word of Muhammad (peace be upon him) and of Gabriel. The answer is: the people were hearing it being recited by the tongue of the Prophet (peace be upon him) and the Prophet (peace be upon him) by the tongue of Gabriel. Thereupon, in one way it was the word of the Prophet (peace be upon him) and in another way of Gabriel, but a little below it has been explicitly stated: It is indeed a Revelation from the Lord of the worlds, which is being presented before Muhammad (peace

be upon him) by the tongue of Gabriel and before the people by the tongue of Muhammad (peace be upon him). The word Messenger itself points to the truth that the word belongs to neither of them but they have presented it as Messengers of the One Who has sent it down.

وَّ مَا ۢ بِقَوۡلِ شَاعِرٍ ؕ قَلِيۡلًا مَّا تُؤۡمِنُوۡنَ ۙ﴿۴۱﴾

(69:41) not the speech of a poet. Little do you believe! (23)

(23) One meaning of “little it is that you believe”, according to Arabic idiom, can be: You do not believe it at all. Another meaning also can be: Hearing the Quran your heart sometimes itself cries out: This cannot be mortal word. Yet you behave stubbornly and refuse to believe in it.

وَ لَا بِقَوۡلِ كَاهِنٍ ؕ قَلِيۡلًا مَّا تَذَكَّرُوۡنَ ؕ﴿۴۲﴾

(69:42) Nor is this the speech of a soothsayer. Little do you reflect!

تَنۡزِيۡلٌ مِّنۡ رَّبِّ الۡعٰلَمِيۡنَ ؕ﴿۴۳﴾

(69:43) It has been revealed by the Lord of the Universe. (24)

(24) In short: I swear by whatever you see and by whatever you do not see that this Quran is not the word of a poet or a soothsayer, but it is a revelation from the Lord of the worlds, which is being presented by the Messenger (peace be upon him) who is noble and gentle. Let us now consider in what sense this oath has been sworn. That which was visible to the people was.

(1) This Word was being presented by a person who being noble and gentle was not hidden from anybody in the society of Makkah. Everyone knew that he was the best man of their nation in conduct. It could not be expected of such a man

that he would forge a lie and attribute it to Allah, Lord of the worlds.

(2) They also saw clearly that he had no selfish motive in presenting that word before the people, but had rather sacrificed all His personal interests to it. He had ruined his business, he had abandoned every ease and comfort, he was being cursed and abused by the same people who had shown him the highest veneration and esteem and had caused even his family and children to be subjected to these agonies besides himself. A person having selfish motives could not have submitted himself to such tribulations.

(3) They could also see that the lives of the people in their own society, who believed in him, underwent a sudden transformation. The word of no poet or soothsayer has been known to have brought about such a wonderful moral change in the people that his follower should become ready to face every hardship and bear up against every persecution for his sake.

(4) They were also not unaware of the language of poetry and the diction of the soothsayers. Apart from stubborn disbelievers, no one could say that the language of the Quran was the language of poetry or sorcery. (For a detailed discussion of this, see (E.N. 7 of Surah Al-Anbiya), (E.Ns 142-145 of Surah Ash-Shuara), (E.N. 22 of Surah At- Toor).

(5) This also was before their eyes that no one in entire Arabia was so eloquent of speech that his word could be brought to match with the Quran. Not to speak of equaling it, not even the greatest poet's eloquence could even approach anywhere near that of Quran.

(6) This was also not hidden from them that the language used by Muhammad (peace be upon him) himself was very different in its literary beauty and merit from the language of the Quran. No Arabic speaking person could, after hearing the Prophet's (peace be upon him) own speech, and the Quran, say that both emanated from one and the same person.

(7) The people of Makkah had never heard, even until a day before Muhammad (peace be upon him) made the claim to Prophethood, anything relating to the themes that the Quran consisted of, nor they knew that he had any means of obtaining that knowledge and information. That is why even if his

opponents alleged that he obtained that information secretly from somewhere, no one in Makkah was prepared to believe it. (For explanation, see (E.N. l07 of Surah An-Nahl) and (E.N. 12 of Surah Al-Furqan).

(8) They could also see the wonderful workshop of existence, from the earth to the heavens, which was functioning before their eyes, and in which they could see a supreme, wise law and an all-pervading order and system at work. In it they could see no sign and evidence of the polytheism and denial of the Hereafter, which the Arabs had adopted as their creed, but there were signs and proofs of the existence of One God and of the truth of the Hereafter which the Quran was presenting.
All this they could see, and what they did not see was: Allah Almighty alone is the Creator and Master and Ruler of this universe: all others are only creatures: none beside Him is God. Resurrection has to take place inevitably; Muhammad (peace be upon him) has really been appointed a Messenger by Allah Himself Who is sending down the Quran to him. An oath has been sworn by both truths to affirm that which has been stated in the preceding verses.

وَ لَوۡ تَقَوَّلَ عَلَيۡنَا بَعۡضَ الۡاَقَاوِيۡلِ ۴۴

(69:44) And if he [i.e., the Prophets] had forged this Discourse and thereafter ascribed it to Us,

لَاَخَذۡنَا مِنۡهُ بِالۡيَمِيۡنِ ۴۵

(69:45) We would surely have seized him by the right hand,

ثُمَّ لَقَطَعۡنَا مِنۡهُ الۡوَتِيۡنَ ۴۶

(69:46) and then severed his life vein;

فَمَا مِنۡكُمۡ مِّنۡ اَحَدٍ عَنۡهُ حٰجِزِيۡنَ ۴۷

(69:47) and not one of you would have been able to withhold Us from doing so. (25)

(25) The object is to impress the point that the Prophet (peace be upon him) has no authority whatsoever to make any change in the revelation. If he did so, he would be severely punished. The style depicts the prompt and quick action of a king who strikes off the head of an official, holding him by the hand, if he commits a forgery in his name. Some people have misconstrued this verse to mean that if the heart-vein or neck-vein of an impostor is not immediately severed by Allah, it would be a proof that he was a true prophet, whereas in this verse what has been said is about a true prophet and not about the impostors. Same impostors have even claimed to be God and have thrived and lived long lives in the world, so it could not be a proof of the truth of their claim. For a full discussion of this question, see(E.N. 23 of Surah Younus).

وَ اِنَّهٗ لَتَذۡكِرَةٌ لِّلۡمُتَّقِيۡنَ ۴۸

(69:48) Surely it is a Good Counsel for the God-fearing. (26)

(26) That is, the Quran is an admonition for those who wish to avoid wrongdoing and its evil consequences. (For explanation, see(E.N. 3 of Surah Al-Baqarah).

وَ اِنَّا لَنَعۡلَمُ اَنَّ مِنۡكُمۡ مُّكَذِّبِيۡنَ ﴿۴۹﴾

(69:49) We certainly know that some among you will give the lie to it,

وَ اِنَّهٗ لَحَسۡرَةٌ عَلَى الۡكٰفِرِيۡنَ ﴿۵۰﴾

(69:50) and surely it will be a cause of regret for the unbelievers. (27)

(27) That is, they will ultimately have to despair and regret as to why they had rejected this

وَ اِنَّهٗ لَحَقُّ الۡيَقِيۡنِ ﴿۵۱﴾

(69:51) Certainly it is a Truth of absolute certainty.

فَسَبِّحۡ بِاسۡمِ رَبِّكَ الۡعَظِيۡمِ ﴿۵۲﴾

(69:52) So glorify the name of your Lord Most Great.